

FIVE-MINUTE SERMONS.

Third Sunday in Lent.

THE SPIRITUAL COMBAT.

"Walk as children of light." (Eph. v. 8) It often happens, my dear brethren, that the devil chooses for his worst attacks upon us the very time when we are trying to draw nearer to God, when we have performed some good work for His honor and glory, or immediately after our conversion. And so, for our encouragement under such circumstances, our Lord permitted the devil to tempt Him immediately after His forty days' fasting in the desert. The methods employed by the tempter are the same that he has used from the beginning, and that he still uses against children of men: to do so from our Lord's example we can meet and overcome the enemy of our souls.

As the devil began by appealing to our Lord's sense of hunger, so with us he appeals to our bodily appetites; for he knows that his strongest ally is our perverted passions, the flesh, that ever lusteth against the spirit. But mark the answer of our Lord: "Man doth not live by bread alone, but by every word that proceedeth from the mouth of God." And so when the devil assails us with evil thoughts or desires, we can give a like answer: "It is not for such things, as these that God created me; man was not created simply to eat and drink and gratify his passions. I am something better than a brute. I am made for something higher and nobler, to do the will of God and thus attain to eternal union with Him."

Filled in the attack, the enemy will perhaps have recourse to a subtler temptation—an appeal to our pride. When he has asked our Lord to cast Himself down from the pinnacle of the temple, so he will say to us: "Be not afraid to cast yourself into the occasions of sin; you are strong in virtue, and God's angels will protect you from harm." That immoral, intoxicating drink cannot hurt you, whatever its effects might be on those who are weak." Answer him in the words of our Lord: "Thou shalt not tempt the Lord thy God." Who am I that I should presume on God's mercy, that I should expect His protection and the assistance of His grace, if I expose myself to the danger of sinning? I will not tempt God by trifling with His grace, foolishly trusting to my own strength."

Lastly, the devil puts before us the advantages of serving him rather than God: "What does God propose to you?" he says: "mortification, penance, humiliation, poverty, suffering, the Cross. If any man will come after Me," says Christ, "let him take up his cross and follow Me." But I will give you pleasure, the gratification of all your desires, the fulfillment of worldly ambition, riches, honor and power. All these things I will give you, if you will but fall down and worship me."

Believe him not, O Christian soul, for he was a liar from the beginning; his promises are but vain and illusory; he will not, he cannot keep them. The Lord thy God shall thou adore, and Him only shalt thou serve; for His service you were put into the world, and in that service alone can you find true peace and joy—either here or hereafter.

TALKS ON RELIGION.

MATRIMONY—CONTINUED.

In our opening article on matrimony we saw that it was instituted by God Himself in the Garden of Paradise, and that then having God for its Author, it differs from all mere human contracts and institutions. Hence its properties, binding force and sanction are found in the natural law itself, as impressed on the conscience, reason and heart of man by the Creator, as distinguished from any civil or human law. We must not confound natural laws, or laws of nature, with this "Natural Law." Natural laws are physical causes, which, by the provision and sustaining power of the Creator, execute as second causes themselves. But all such laws are distinguishable from what is called by moralists and theologians, "The Law of Nature," which applies only to persons or creatures endowed with reason and free will and capable of moral action. It is a tran script, as it were, of the eternal law; that is, the eternal will or reason of God, applied to creatures existing in space and time. Many are prone to forget or ignore those fundamental principles in their actions and daily lives; in forming judgments and conclusions, in trying to square their individual opinions and prejudices with the consciousness of God's law and will which natural reason asserts. This accounts in a measure for the false views of many concerning matrimony. To correct all errors regarding matrimony, to restore it to even more than its pristine honor and dignity, Jesus Christ elevated it to the sacramental height. This is of faith. Whatever dispensations and exceptions were, in the course of ages, permitted or tolerated, in order to avoid greater evils, Christ swept away in the most positive, absolute manner.

The Pharisees asked Christ: "Is it lawful for a man to put away his wife?" Christ replied: "Have ye not read, that He who made man from the beginning made them male and female? For this cause shall a man leave father and mother and shall cleave to his wife." * * * "Moses by reason of the hardness of your hearts permitted you to put away your wives; but from

the beginning it was not so." "What God hath joined together let no man put asunder." (Matt. xix: 6) In accordance with this teaching of Christ the Council of Trent solemnly taught and promulgated: "The first parent of the human race, under the instinct of the Holy Ghost, pronounced the bond of marriage to be perpetual and indissoluble, when he said, 'This now is bone of my bone, and flesh of my flesh.' Now, that two only are united and joined together by this bond, Christ our Lord taught more plainly when, rehearsing those last words, as though uttered of God. He said: 'Wherefore they are now no more two, but one flesh' (Matt. xix: 6), and He straight way confirmed the firmness of that tie—which Adam so long before proclaimed—in these words: 'What therefore God hath joined together, let no man put asunder.' But that grace and confirm the indissoluble union, and sanctify the married, Christ Himself, the Ordainer and Perfecter of the venerable sacrament, merited for us by His passion, as the Apostle Paul intimates, saying, 'Husbands love your wives, as Christ also loved the Church, and delivered Himself up for it,' immediately adding: 'This is a great sacrament, but I say in Christ, and the Church' (Ephes. v. 32). Therefore, as matrimony, in the evangelical law, exercises, through Christ, the ancient rations, justly have councils and the traditions of the universal Church over taught that matrimony is deservedly to be mentioned amongst the sacraments of the New Law." (Sess. xxiv.)

The fathers of the Church, Tertullian, St. Ambrose, St. Chrysostom, St. Augustine, St. Cyril and the fathers of the fourth Council of Carthage regard marriage not only as a holy and religious act, but also formally teach that Christ sanctified marriage and destined for it a particular grace. The various sects of the East, some dating from the earliest times, although cutting themselves off from the Church, still adhere to the Church's doctrine respecting the sacramental character of matrimony.

The matter of this sacrament is the natural contract entered into between the parties, and the form is the expression of their consent to the mutual union. The ministers of the sacrament are the contracting parties, over whom the priest pronounces in the name of the Church a solemn blessing. The subjects of this sacrament are two baptized persons, differing in sex, who are not prevented from entering into a matrimonial contract. The effect of the sacrament of matrimony, according to the Council of Trent, is divine grace, which perfects the natural love of the parties, renders their union indissoluble, and gives them the grace necessary for their state.

The unity and indissolubility of the sacrament of matrimony have ever been taught and upheld by the Church. This unity and indissolubility are the two great properties of this holy sacrament. Unity is opposed to polygamy, and indissolubility to divorce; both of these most pernicious and destructive errors are condemned by the Council of Trent. The Church has ever, persistently and unwaveringly, held and taught that the bond of matrimony once legitimately contracted and perfected can only be broken by the death of one of the parties, and that recourse to a second marriage cannot be had whilst both parties are living. Any civil law to the contrary is against the divine law, as taught by Christ and expounded by His Church—the pillar and the ground of truth.

Our Redeemer gave the custody and administration of His sacraments to the Church, not to the State or civil powers. In the words of the great Pontiff, the late Pope Leo XIII: "It is impossible for the Church to sanction any withdrawal of the management and direction of sacramental marriages from the ecclesiastical jurisdiction, since Christ has placed the sacraments under her exclusive care and direction."

When Catholics thoroughly realize that matrimony is "a great sacrament" they will look to the Church for all information concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror. They will not endure, when it can be helped, any interference on the part of the State with an institution which Christ has raised to the dignity of a sacrament.—Catholic Universe.

PROTESTANT WORKINGMAN'S VIEW.

Frank K. Foster of Boston, chairman of the Massachusetts branch of the American Federation of Labor, and one of the most intellectual men connected with the labor movement in this country, speaking at the Seabury conference at Northampton, Mass., on the "Church and the Man Who Works with His Hands" before an audience made up of lay workers in the Protestant Episcopal Church, paid tribute to the Catholic Church as best maintaining among Christian denominations its influence over the laboring man.

A PHYSICIAN'S QUERY.

RESPONSIBILITY OF THE PRACTITIONER UPON WHOSE ADVICE A PATIENT IS DEPRIVED OF HOLY COMMUNION—THE BENEFIT OF EXTREME UNCTION.

From the Ecological Review. Question. Will you kindly answer the following difficulty that has confronted me in my own professional career. A patient who had been suffering from diabetes for some time and whom I was attending was suddenly taken with pneumonia, which developed coma. He had been to this confession about two months before this. The priest was called and found the patient in a semi-conscious condition, making some attempt, as I thought, to bless himself. Extreme unction was administered by the priest, who expressed also the desire to give him Holy Communion. This, in view of the profuse expectoration from which the patient suffered, seemed to me somewhat dangerous, as he might not be able to retain the sacred particle. A relative who attended him concurred with me in this fear, and accordingly the priest desisted.

Was this patient absolved from his sins sacramentally as though he had actually confessed them with full mental capacity? And did the privation of the Blessed Sacrament affect the condition of the patient's salvation? I ask this for my own guidance in cases similar to this where the responsibility of such privation largely rests upon the decision of the physician, by which the ministering priest is disposed to abide.

When a priest gives extreme unction without previous confession, because the patient is morally or physically unable to confess either by words or intelligent signs, the ritual obliges him to elicit from the patient some sign of sorrow for sin. Such a sign would be the attempt to make the cross with the right hand, as Catholics are accustomed to do. Indeed, any movement that would even remotely indicate either that the patient is a Catholic, or that he feels sorrow for sin, would induce the requisite condition for giving him sacramental absolution such as he receives in confession; for it may be safely assumed that a professed Catholic desires to do what God through His Church requires of him at the hour and in danger of death. If there be a doubt about the patient's realizing his condition, as when he is in a more stupor, the priest, after attempting to elicit sorrow for sin, will give him conditional absolution, so that if the patient is disposed he will get the benefit of the sacrament. However, as we never fully know whether a patient who happens to fall into apparent complete coma may, nevertheless, be conscious of approaching death and of his sins and grieve over them, because the priest is to let him have the benefit of the doubt, and hence always to give sacramental (conditional) absolution before administering extreme unction. The sins of the patient, if he be penitent, are thus absolutely forgiven in the virtue of the power of Christ committed to the apostles and their successors, although he has not actually confessed them.

WHAT EXTREME UNCTION DOES. If the patient is thus absolved from his sins by reason of his inward sorrow for the same, what further need is there of extreme unction or of Holy Communion, assuming that the latter can be given without risk of irreverence or inconvenience? Is it not true that a soul freed from sin is in a right condition to enter Paradise? Not necessarily. A father may forgive a debt committed by his son, because the latter is sorry for the act. But if there is in the youth a tendency to speculate and to deceive, his sorrow will not be a sufficient reason for the father to admit him to his business confidence or to share in his financial responsibilities, until he has tried him by a method of sustained correction calculated to eliminate the vicious inclination. Similarly, the forgiveness of sins as an explicit result of a penitent disposition, does not take away the habit of evil inclination to sin for which man may be directly responsible on account of his former acts or neglects. Whilst this inclination to evil, which life and religion were given him that he might root out by penance and prayer, still clings to his soul, it unfit him for heaven.

Now the sacrament of extreme unction supplies a special grace of strength to the soul by which this tendency is weakened or eliminated. It acts in virtue of the merits of Christ, or, as theologians say, *ex opere operato*. But it is rendered additionally efficacious according to the disposition of the one who receives it with devout consciousness or with a longing to be entirely free from all that can separate the soul from God's love.

In this way we see that extreme unction blots out the remnant of sin which remains after sacramental absolution; that is to say, those sins which have not been sufficiently and explicitly recognized or confessed, and also those habits and inclinations to sin which, whilst not actualized, are yet virtually committed by the acquiescence of the soul's inclination. The patient, then, who is unconscious and who, therefore, may or may not be able to profit by the conditional absolution which the priest gives him before administering extreme unction, receives in the latter sacrament a secret grace which, through the merits of Christ and by His institution, supplies the soul with a secret strength enabling it either inwardly or outwardly to elicit both sorrow for actual sin and a sustained aversion to sin as the primary obstacle to the true happiness in God for which the soul was created. The frequently noticed re-

And Yet He Wonders. He was a Catholic (in name). He didn't subscribe for a Catholic newspaper (said he didn't need it). After a while he married, and still he didn't subscribe for a Catholic journal. His children grew up without reading or over seeing a Catholic newspaper, and now he wonders why he has to spend twenty-four hours a day trying to keep his sons out of the clutches of the law.—Catholic Home Companion.

You cannot possibly have a better Cocoa than EPPS'S. A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

Tobacco and Liquor Habits. Dr. McLaughlin's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvelous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home remedy, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. For particulars or orders, Dr. McLaughlin, 75 Yonge Street, Toronto, Canada.

Wisdom is compared to the tree of life; it grows in the soil of a renewed heart, and yields the fruit of peace and joy.

The "Frost" is the Strongest Fence today. One Hundred Years Ago. The picturesque stone fence was the strongest fence that could be built. But the scarcity of stone and its prohibitive cost—not to mention the length of time necessary to construct one—make the stone fence a luxury which few of us feel like indulging in. But as far as strength and years of service are concerned, a worthy successor is found in the Frost Fence. It is the strongest fence constructed today. It rivals a stone fence in the years of service it will give. Unlike the stone fence, the Frost Fence is not constructed at a prohibitive cost. It is really a necessity instead of a luxury. You need the Frost Fence on your farm because it will improve the appearance of your estate—increases largely the value of your property. You need the Frost Fence because it will keep horses, cattle and pigs absolutely confined in the fields enclosed by it. It holds them prisoners as sure as a stone wall would. They cannot break through or over it. Notice the lateral wires on the Frost Fence are of a special grade. A hard steel coiled wire, heavily galvanized. Any grade of coiled wire will expand, but the only kind we know of which will unduly contract in this special grade we are using on Frost Fence is the kind that always keeps Frost Fence taut.

"Frost" Fence

dividual of vital strength and consciousness on the part of the patient which accompanies the administration of this sacrament is more easily understood if we remember this principal object of the institution of extreme unction. The patient gets a new respite during which he may render more efficacious the hidden grace conveyed to him in the sacred unction, and make use of the virtue instilled so that he may deliberately renounce all tendency to sin and attest his preference for things eternal to those that satisfied his sinful inclinations before. It is easily understood how the reception of Holy Communion must add to this revival in the soul of the life-giving principle at a time when the physical and moral faculties are weakened by disease, and claim for their better exercise all the sustenance that can be obtained from the spiritual support and physical contact with the Bread of Life, the Real Presence, Christ Jesus in the Blessed Sacrament.

LIFE'S THREE MYSTERIES.

To every door there come three mysteries. One is life, a strange, bright beautiful form, with gifts of gold, frankincense and myrrh, which jewels from every clime and the balms of an eternal country about him. It is a strange, profound face, sweet and fair with a blending of the serenity of heaven and the convulsions of earth; in one hand he holds blessings untold, in the other there are disappointments, pains and griefs. He knocks at our door and from either hand he makes a selection of his treasures, leaves them upon our threshold and while we are revelling in his benign and beautiful gifts the second mystery sets his foot on the doorstep. His countenance is dark and we all shrink from his presence. His features are forbidding, his touch is cold. We would forbid his entrance if we could, but we cannot. He too, has some unseen treasures in his hand but only one member of the home is permitted to see what they are. He takes from the family circle his choice of the home, wraps it in his dark mantle, slips out of the door and is gone, and the mystery of death follows close on the footsteps of Life. Then comes mystery the third—Eternal Life. It is of beautiful form, like the angels who came to the saints of old, and there is the odor of the gardens of God about him. His face is one that no man can look upon without seeing something of God. Every room in the old home he fills with the treasures which he has brought with him. The little cot from which the second mystery took the little child, he fills with sunshine and makes the parents' hearts sing like a brook in the meadow. He tells them that the three mysteries are relatives. They are joint laborers, working the same field, cultivating the same flowers, looking to the same eternal ingathering and joy. The first mystery supplies the seed and trains it. The second bears the bud or the full blown rose, to the gardens of God, where the third sees to its transplanting and everlasting nurturing. They work into each other's hands, and where the first knocks, we may expect the second and even hope for third.—B. C. Orphan Friend.

312 WOMAN'S SUITS, \$1.00. As we have only a limited quantity of the above books, it would be well to order early.

WINDMILLS POWER AND PUMPING. The "IMPERIAL" won the championship of the world in a two months' trial held by the Royal Agricultural Society in England. They were twenty-one American, British and Canadian mills in the trial.

GOULD, SHAPLEY & MUIR CO. Brantford, Canada. Archbishop O'Brien. (Man and Statesman)

We have now on sale at the CATHOLIC RECORD office, this most interesting LIFE of a great Canadian churchman, written by Miss Katherine Haggan. Orders promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

London Loan and Savings Company. London, Canada. Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post-paid. CATHOLIC RECORD, LONDON, CANADA.

TWO NEW BOOKS. In Treaty with Honor—A Romance of Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas. \$1.50 post-paid. CATHOLIC RECORD, London, Canada.

Look at the stays on the Frost Fence. How rigid and straight they hold the fence! They are made of No. 7 hard steel wire—not the weak, flimsy No. 9, No. 12 or No. 13 soft wire used as stays on many fences. See the difference between a Frost galvanized lock and other. Unlike others, the Frost Lock is the strongest, most unyielding part of the fence—not the weakest. And it practically welds the lateral wires to the stays where they cross each other, which assures a perfect distribution of any strain or enormous pressure that may occur—adds years to the life of the fence. Contrast the appearance of the Frost Fence with other fence which has been up for the same number of days. You'll find the difference all in favor of the Frost. Truly the Frost Fence is the strongest fence built to-day—the most solid kind of an investment. If you would like to know more about Frost Fence write for our Free Catalogue, which explains it in detail.

Frost Wire Fence Company Limited. Hamilton, Ont. Winnipeg, Man.

HAPPINESS comes from a sense of duty done. A man who is insured need never feel otherwise than happy, for he has performed his duty to his loved ones. Have you done your duty in this important matter of insuring your life? If not, there is no time like the present to secure a policy in the North American Life. a Company of unexcelled financial strength.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Works of Archbishop O'Brien. Memoirs of Bishop Burke, \$1.00. Life of St. Agnes—Virgin and Martyr, 25. Aminta—a modern life drama, 1.00.

Is it not easier to merit heaven than to deserve hell, because what is more hardened and ungrateful than to forsake God for the slavery of sin?—Ven. L. de Blois.

4 Cent. allowed on special deposits in Savings Bank. 4 1/2 Cent. allowed on security of 1st-class debentures. London Loan and Savings Company. London, Canada.

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post-paid. CATHOLIC RECORD, LONDON, CANADA.

TWO NEW BOOKS. In Treaty with Honor—A Romance of Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas. \$1.50 post-paid. CATHOLIC RECORD, London, Canada.

The London Mutual Fire Insurance Company of Canada. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT.

Losses Paid Since Organization—\$3,250,000.00. Business in Force—\$6,000,000.00. Assets—\$28,000,000.00. HON. JOHN DAVEN. PRESIDENT. G. GILLIES. VICE-PRESIDENT. H. WADDINGTON. Secy and Managing Director. L. LEITCH. D. WISMILLER. Inspectors. Supt. JOHN KILLER.

CHATS WITH Y.

What is a gentleman? CARDINAL NEWMAN. "It is almost the gentleman," says the Cardinal, "to say he gives pain."

"He carefully avoids cause a jar of a job those with whom I differ of opinion or collision, I try to make every home. He has his eyes full, gentle towards the recollect to whom he guards against unresolves or topics that may never prominent in never weariness."

"He makes light does them, and seems when he is conferring of himself except never defends himself. He has no ears for his scrupulous in imputation who interfere with never mean or unfair mistakes or personal for arguments, or in he dare not say out much sense to be He is too busy to and too wise to be he engages in conversation his disciplined intellect through less education like blunt weapons instead of cutting edge."

"He may be right opinion, but he is not unjust. He is forcible, and as he alive."

"A gentleman not bluster, or hectorate. He is another of his qualities to see the superior rather than the inferior, rather than with this is an excellent to select your inferiors in measure your superiors. The generosity of a gentleman of the finer kind and the welcome necessity for him, be superiors."

"A gentleman though he be poor if he have a generous own pocket or treasure him to his remaining about them. speak for themselves form of generosity; by this form you about you. A always be considered employs, towards considered his in those who are, in There is no surer man than that—gentleman will might hurt a weak creature weaker. It is with no comparison that Newman's definition the main with Harvard.

We laugh at that that the grass in though it is a few so much sweeter. Yet we find the prompts the low just as strongly animal—man. Content restraint. Our toys, their think it too long belongs to their happier they will a baby will drop with to seize the child has. We men are A tendency to me have and to me seems to be our. Most of us look our own condition through telescope. The compared with which we look end of the glass joining pasture so luscious and and tender to we look over discontented eyes. If we are disatisfied with they would be get somewhat occupation. In their own others. The address; the c with her mistress. The doctor, a makes his h change his l career of the turer. The plowhand a with hungry free from the thinks, wear a yardstick a Happiness, of thing—lies y soul, poverty city youth, b on a high of confining hi walls and the disc—buying up acco to sea a tries, becom skipper or o Life would But why— How much fruitless ter